

The

# Lion

January 2000

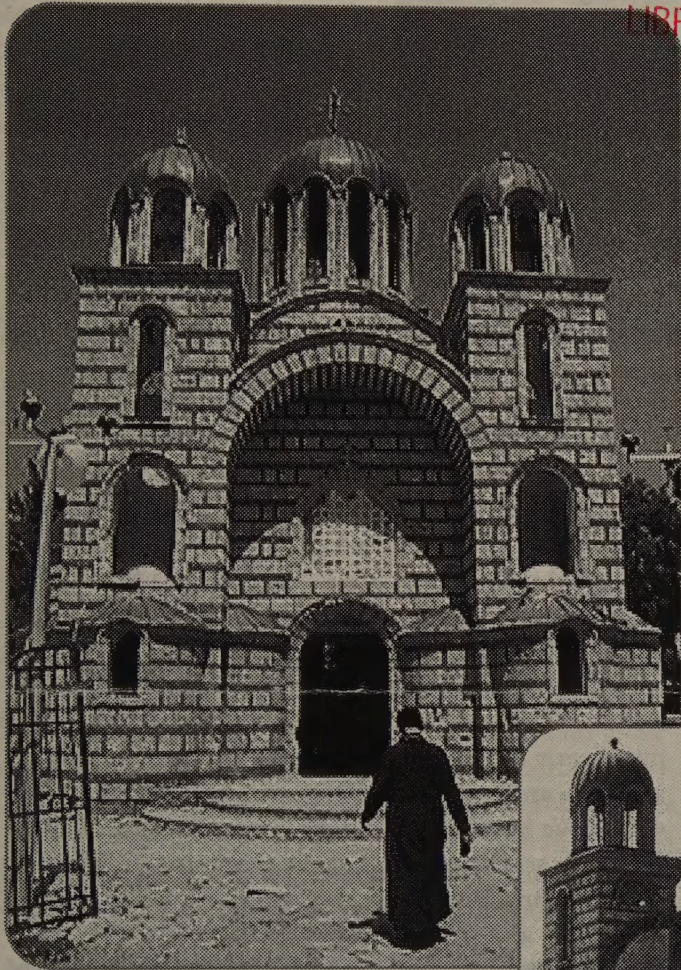
A merely parochial newsletter  
provided for members only of St.  
Mark's Parish, Denver, Colorado

The Christians were first called  
'Catholic' at Antioch (St Ignatius'  
*Epistle to the Smyrnians*)

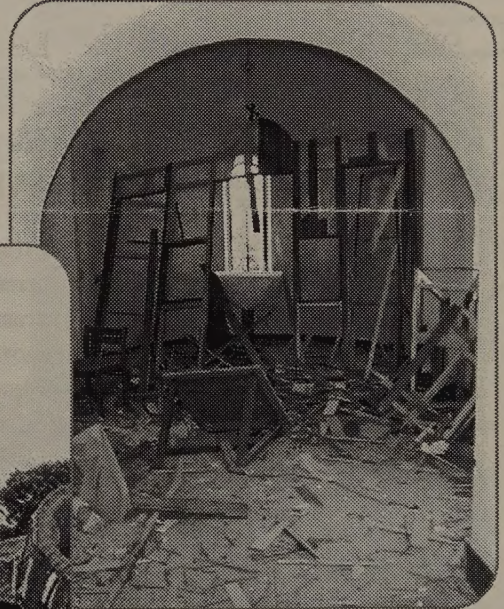
JAN 18 2000

## LIBRARY-P.A. N. A New Century and Old Problems

THE Twenty First Century begins with massive destruction of the ancient Christian Churches of central Europe by armed Muslim gangs. Between August and November 1999 over 75 Churches and Monasteries have been desecrated and leveled in the former Yugoslavia. At the beginning of the Twentieth Century, in 1900, there were over 100,000 Orthodox Christians living in Istanbul (Constantinople). In 1999 there are fewer than 1,000. The last Christian School has been forcibly closed by the Turkish government. The Muslim conquest has succeeded, beginning with the genocide of one million Armenian Christians by the Turks in 1912, the mass deportation of



The Holy Trinity Cathedral, shown above was fully restored in 1998 with precious mosaics. The Cathedral was destroyed in August 1999 (see photo at right) by Muslim gangs rampaging through Yugoslavia after the forced removal of the civil authority.



tens of thousands of Greek Christians from their ancient villages of Asia Minor in the 1920's and 1930's and recently by the Albanian conquest of Kosovo and aerial bombardment of Belgrade in 1999. One might wonder what



interest the citizens of the United States have in this policy. In the 19th c. the British fought for the Turks in the Crimea as a barrier against Russian interests in Asia Minor (thought to threaten British holdings in Palestine and Egypt) and were stunned when the Turks allied with Germany in WW I. Is the USA equally duped? Is a terrorist infested Muslim Europe really desirable? Your tax dollars are here at work... but to what purpose?





## COMMENTS ON THE WESTERN RITE

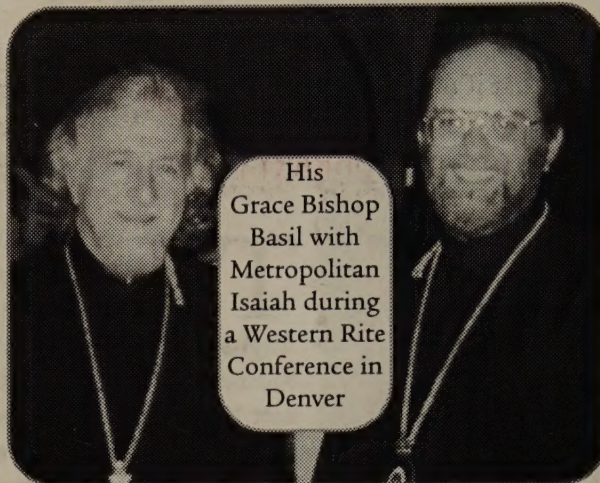
By His Grace, the Right Reverend Bishop BASIL (Essey)

MY observations begin with my own experience with Western Rite. Some of you who have known me since I've been consecrated have heard this confession before. Before I was thoroughly exposed to the Western Rite by attending services, I was very leery. I knew that philosophically and historically it was legitimate. But I couldn't believe that it could be authentic. And that was because I hadn't experienced it. So the confession is that you have a convert here.

The second observation is that among the clergy of our Diocese in general -- there's always going to be one or two who can't be included in the generalization -- there does not seem to be an identification process going on. When the clergy are meeting each other I don't see any separation by rite, i.e., that you're Western Rite and we're Eastern Rite.

I saw this clearly at a clergy retreat in the Southwest region. A priest and deacon were ordained at that retreat for a new Western Orthodox parish. That region had been expanding, so many of the clergy had not met each other before. Some had just joined us from another region of the Archdiocese. Others, like the ordinands who had just come in from the Episcopal church, were new to the diocese. By the end of the first day it was like a class reunion. This happened not just by the end of the retreat, but on the first day. Even for the two new men, at the moment they were ordained they were brothers right away. The sense of unity in the Diocese is for the faith, not the rite.

Orthodox who are of the Byzantine Rite know that the way one worships is not a proof of anything. We have been in churches, and some of us have relatives who attend these churches, that look like ours, and they smell like ours, and if you would go to communion it would probably taste like ours. When you eat the holy bread it tastes like ours. The music sounds like our music. The accents that the people have are the same accents that we have, but it's not the Church.



His Grace Bishop Basil with Metropolitan Isaiah during a Western Rite Conference in Denver

So for Orthodox people, the fact that something looks the same and smells the same is not a proof of anything. It is in this sense that our Eastern Rite people are coming to a greater appreciation for the Western Rite. It looks different, the vestments are different, the incense smells different, the words and music are different -- and it is the Church.

I remember well the first time I attended a Western Rite service. It was not at one of our churches, but at an Episcopal cathedral. On this first visit, I wept. This was not just because it was aesthetically pleasing; I don't cry at concerts. Rather, I wept because this beautiful and authentic tradition was in danger of dying out.

You are the inheritors of a precious treasure: the authentic and Orthodox rites that nourished thousands now in the Kingdom of heaven. The Orthodox Church thanks you for preserving this tradition all these years, so that it could be restored to her through Western Rite orthodox parishes.

These words truly come from my heart. We know what the men and their wives and children who pastor our Western Rite communities sacrifice. There are economic sacrifices, which can be large and major. We know that. And we appreciate it. But there are other sacrifices that I cannot even imagine having to make. Breaking ties with men that I went to seminary with, and people that I grew up with, with my godparents, aunts and uncles. Our Western Rite people really incarnate what it means to love Christ more than father and mother and brother and sister and lands. Your lives and your ministries in your parishes are homilies to all of us who, by God's grace, have not had to make those sacrifices.

We admire what you're doing. It has nothing to do with rite; it has to do with your witness to the truth and those things which you are not only willing to sacrifice, but are in actuality offering up in sacrifice for the truth.

Whenever I attend a Western Rite conference or a small Western Rite parish, someone raises the topic of growth. It may surprise you, but in one sense I don't care if Western Orthodoxy grows. Let me qualify that. This comment does not have to do just with the Western Rite, although I'm speaking in a Western Rite context now. I am not concerned about growth and numbers at all. Of course growth and numbers



are good because they mean that more souls are being saved. In that sense I do hope that all come to the knowledge of the truth. And in that sense I am glad that so many people and parishes have become Western Orthodox.

But the worth and validity of the Western Rite do not depend on growth or numbers. What if only a single parish were to survive by God's grace? What if somehow all of the seeds that you have planted and have tended for so long shrivel up, like many churches do in many places -- Byzantine and Western Rite and Catholic and Lutheran and Methodist? If only one Western Orthodox parish flourishes someplace, then it is to the glory of God. It provides a home for someone of the Orthodox faith to worship God in a liturgical context in which they feel not only comfortable but authentic.

The faith that you hold, combined with the rite in which you practice that faith, is more important than anything else. You gentlemen know that. Indeed, that's a message that's been brought home to all Orthodox by you.

We want to thank all of the guests who have been with us this week. We know that it's been painful for some of you. We hope that there's been some blessing and some joy and some sense of fellowship among people of a different family. Know that you are in our prayers, that our hearts are open to you. As these men show so well by their lives, we have nothing to offer but the truth. That's it. There's no fame, there's no glory -- in this world -- that we have to offer. If it comes, it comes as a gift from God. The Orthodox faith is there, it's for all. But we'll be picky, to make sure that that's all that you want, and that's all that you practice. That's all, thank you. And God be with you. §

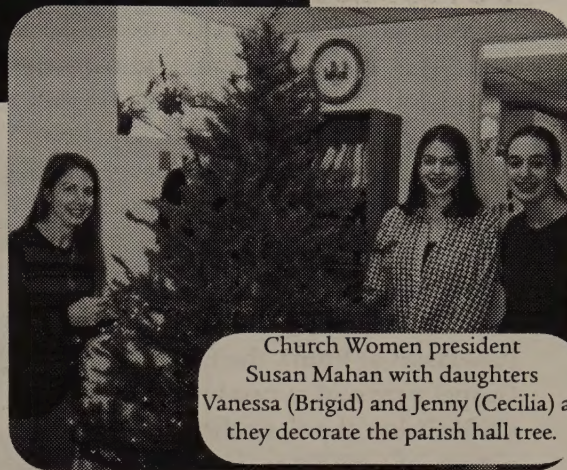
*Bishop BASIL, an auxiliary bishop of the Antiochian Orthodox Christian Archdiocese of North America, is bishop of reference for the Western Rite. Resident at the Southwest Chancery in Wichita, Kansas, he oversees congregations in the Southwest Region and the Mississippi Valley Deanery of the Archdiocese. Many thanks to Holy Cross Parish for the text of this article.*

### A CHRISTMAS CAROL

Twas the night before Christmas  
And all through St. Mark's,  
The air was resounding with viols and harps.  
The choir all arrayed in their royal blue coats  
Were fervently hoping to find the right notes!  
With Lech and the keyboard and Stu "baton-ing",  
With Magda and Christian on violin strings,  
With Eddy on oboe and Michael to ring,  
The choir troops upstairs to begin the long sing.  
On Sandy, on Eddy, on Nora and Ann!  
On Paula and Natalie, Lynn, Keith and Dan!  
That leaves only Gerry, a man of good cheer,  
To say Merry Christmas, and Happy New Year!



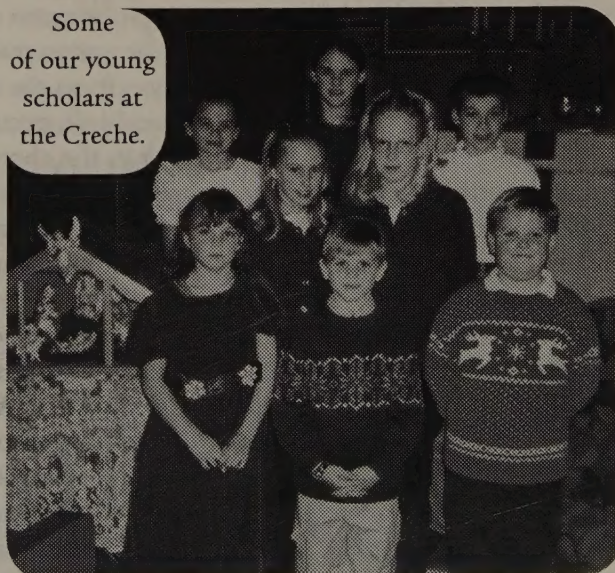
Reader  
James holds the  
beauteous ginger  
bread Church  
that Judith  
made... with a  
tower and two  
'rose' windows!



Church Women president  
Susan Mahan with daughters  
Vanessa (Brigid) and Jenny (Cecilia) as  
they decorate the parish hall tree.



Laura  
Graham  
and Jane  
Long  
preparing  
the Church  
for  
Christmas



Some  
of our young  
scholars at  
the Creche.



# Sequences from the Sarum Missal,

with English Translations.

by Charles Buchanan Pearson,

PREBENDARY OF SARUM AND RECTOR OF KNEBWORTH.  
London: Bell and Daldy, York Street, Covent Garden. 1871

WHAT is a Sequence? is a question which has so often been put to me, that I am led to think the number of those who know the answer is limited, and that a few words of explanation may not be superfluous for general readers.

A brief reference must be made to the internal arrangements of mediaeval churches. In early Basilicas, as St. Clemente and St. Paneradius at Rome, the Epistle and Gospel were said at two low pulpits, a little below the altar; these were in process of time set at the end of the quire, and, in common with the quire itself, raised to some height above the floor of the church; lastly, they were still further raised, and united together by a gallery, thus completing the development of that peculiar feature of mediaeval churches, the Rood loft. The reading of the Epistle being ended, the "Gradual" and "Alleluia" were chanted; during which, to add dignity to the reading of the Gospel, which in all Churches, east and west, was distinguished by all available pomp, a procession was formed, consisting, according to Sarum use, of the deacon bearing the "text," preceded by a thurifer, candle-bearer, and cross-bearer, and the subdeacon carrying the book out of which the deacon was to read the Gospel. The passage of the procession from the altar, and its ascension to the pulpit or rood-loft, occupied some minutes, and, to avoid a break in the chanting between the Alleluia and the Gospel, the final "a" of the Alleluia was prolonged by a run or cadence, called a "Neuma," extending sometimes to nearly a hundred notes. This was both unmeaning in itself and difficult to retain in the memory, but it continued practically unaltered for some three hundred years, and was in fact the Sequence, *Sequentia*, properly so called.

It happened about A.D. 851 that the Abbey of Jumieges in Normandy, the fine ruins of which still remain, was sacked by a predatory band, and the monks were scattered abroad, carrying with them

their service books, their most precious treasures. One of them found refuge in the Abbey of S. Gall, (where Charlemagne founded a school of church music,) and brought with him an Antiphonarium of S. Gregory. The monks of S. Gall observed with curiosity that the "Neuma" of the Alleluia had words set to it, poor and in bad taste, but better and easier to remember than a series of notes on the syllable "a," and thy therefore welcomed them as a great improvement.

A young monk of S. Gall, named Notker, was led to attempt the composition of a new and better series of words, suitable to the Feasts of the Church,

whence sprang the Sequences usually called Notkerian. Much has been learnedly and ingeniously written by Dr. Neale and others about their metre, upon which I will not enter; suffice it to say, that the rules by which they consider them to be governed appear to me extremely vague, and to have been constantly infringed in practice, until the days of Adam de St. Victor, who lived about the middle of the 12th century, and reduced the sequence to a much more polished and rhythmical form. Without subscribing to Dr. Neale's dictum that Adam de St. Victor is "the greatest Latin poet, not only of mediaeval, but of all ages," we may certainly rank his

sequences very high, both as compositions of great devotional beauty and as elegant Latin odes.

In the translations I have attempted I have not thought it necessary to endeavour to reproduce the double rhyme of the original Latin, which however suitable to the genius of the original, unavoidably fetters the choice of words at the command of an English translator, reducing him either to acquiesce in a periphrasis or a weak word to serve the rhyme, or to sacrifice the latter in order to give vigour and truth to the translation. It seemed to me best to accept the latter alternative. Most of the Notkerian sequences which I originally threw into blank verse I have now recast in metres similar to those in use for English hymns, in the hope that some may be found not unworthy of adoption hereafter.

The Sequences in the Sarum Missal originally numbered eighty-six: of these I have omitted many as in themselves of inferior merit, and others as containing doctrines open to question, if not sometimes decidedly at variance with those of the Church Catholic.... I hope the selections here given may be





regarded with some interest, as presenting a fair specimen of what may be called the ancient "Lyra Eucharistica" of the illustrious Cathedral Church of Sarum.

C. P. B. KNEBWORTH, ADVENT, 1870.

## IN DIE EPIPHANIAE.

EPIPHANIAM Domino  
 Canamus gloriosam;  
 Qua Prolem Dei  
 Vere magi adorant;  
 Immensam Chaldaei  
 Cujus per saecula  
 Venerantur petentiam;  
 Quem cuncti prophetae  
 Praecinuere venturum  
 Gentes ad salvandas;  
 Cujus majestas ita est inclinata  
 Ut assumeret servi formam;  
 Ante saecula Qui Deus et tempora  
 Homo factus est ex Maria.  
 Balaam de Quo vaticinans,  
 Exhibet ex Jacob  
 Rutilans, inquit, stella,  
 Et confriaget ducum agmina  
 Regionis Moab  
 Maxima potentia.  
 Huic magi munera  
 Deferunt praeclara,  
 Aurum simul, thus et myrrham.  
 Thure Deum praedicant,  
 Auro Regem magnum,  
 Hominem mortalem myrrha.  
 In somnis hos monet  
 Angelus, ne redeant  
 Ad regem commotum propter regna;  
 Povebat etenim  
 Nimium Regem natum,  
 Verens amittere regni jura;  
 Magi, sibi stella meiante praevia,  
 Perunt alacres itinera patriam  
 Quae eos ducebat ad propriam;  
 Linquentes Herodis mandata.  
 Qui percussus corde nimium prae ira,  
 Extemplo mandat infantulos per cuncta  
 Inquiri Bethlehem confinia,  
 Et mox privari eos vita.  
 Omnis nunc caterva tinnulum jungat  
 laudibus  
 organi pneuma,  
 Mytice offerencs Regi regum Christo munera  
 pretiosa,  
 Poscens ut per orbem regna omnia protegat  
 in saecula sempiterna.



## THE EPIPHANY.

LET us duly magnify  
 This renown'd Epiphany,  
 To the child of God to-day  
 Wise men rightful homage pay.  
 Whom, immeasurably great,  
 Chaldee sages venerate,  
 To Whose coming, man to save,  
 All the prophets witness gave :  
 His majestic throne on high, -  
 Such His great humility, -  
 He refused not to forsake,  
 And a servant's form to take;  
 God from all eternity,  
 Ere the world began to be,  
 He was man of Mary made:  
 Whom predicting Balaam said, -  
 Out of Jacob, seen from far,  
 There shall come a flaming star,  
 Which with power shall smite the host  
 Of Moab to his utmost coast.  
 Him their costly offering,  
 God, myrrh, incense, wise men bring.  
 God, sweet incense; precious gold  
 A King; myrrh doth a Man unfold;  
 Angel-warned, no word thy bring  
 Back to Herod, ruthless king,  
 Fearing much, in rage and hate,  
 He should lose his royal state.  
 Lo! the star before them went,  
 Homeward on their journey bent,  
 Glad they seek their native land,  
 Heeding not the king's command.  
 Madden'd with exceeding ire  
 Forth he sends the mandate dire  
 Throughout Bethlehem's coasts to seek  
 And to slay the infants meek.  
 Now the choir their voice unite,  
 Organs swell with mystic rite,  
 Bringing to the King of kings,  
 Praise and costly offerings.  
 O'er all kingdoms, o'er all lands  
 May He spread His sheltering hands,  
 Ever present to defend,  
 Unto worlds that never end.



## PSALMS XCII, XCVI, XCVIII

by The Revd Patrick Henry Reardon  
Editor of *Touchstone* magazine

THREE PSALMS (92,96,98) begin with the line "The Lord is King." In each case the expression is actually a verb in both the Greek (ebasilevsen) and Hebrew (malak), but it is translated here as a noun in order to give clearer attention to the image of "king" (basilevs, melek) suggested in the underlying verbs. Proper English usage has no verb "to king," and the usual substitution, "to reign," fails to convey that image adequately.

Psalm 92 (Hebrew 93) is a brief but rich composition, resonating large biblical themes in its every line: "The Lord is King; He is clothed with splendor. In might has the Lord adorned and girded Himself. The world He made firm, that it be not shaken. Your throne is prepared from everlasting; You are from all eternity. The rivers rise in flood, O Lord, the rivers lift their voices, with the voices of many waters. Marvelous these swellings of the sea; marvelous the Lord on high. Your testimonies have proved exceeding faithful. Holiness befits Your house, O Lord, unto length of days." Among the manifold liturgical settings of this theophanic psalm, its weekly use at Saturday Vespers is the one that comes most readily to mind.

Perhaps its most significant use, however, and arguably the most striking, is as the first psalm at the ninth hour (none) and again at Great Vespers on January 6, the feast of the Lord's Theophany. In that context Psalm 92 serves as a meditation on the various Gospel readings of Jesus' baptism in the Jordan River. Thus, the Lord's kingship, His clothing in splendor and girding in might, is manifested in the Holy Spirit's descent upon Him in the form of a dove, and is revealed in the Father's voice calling Him "my beloved Son."

It is in His baptism that Holy Church is granted the vision of the Lord Christ's deepest identity. In this sacramental revelation of His oneness with the Father and the Holy Spirit, we know Him to be "from all eternity" and acknowledge His throne "prepared from everlasting." Moreover, when we say to our Lord: "From all eternity You are," we are taking up what He spoke of Himself from the burning bush: "I

am Who am." As He is proclaimed in the nimbus with which sacred iconography normally adorns His head, Jesus is Ho On, "He Who is," the truly existing One, the very source of all being, and more especially of our own. Eight times in the Gospel according to St. John, therefore, Jesus speaks of Himself with this same identifying reference, the absolute Ego eimi, the "I am" of Mount Sinai (John 6:20; 8:24,28,56; 13:19; 18:5,6,8).

Identified here, then, as divine and eternally pre-existing, Jesus also shares in the work of Creation, for "all things were made through Him, and without Him nothing was made that was made" (John 1:3). "By Him," furthermore, "all things were created that were in heaven and that are on earth . . . All things were created through Him and for Him. And He is before all things, and in Him all things consist"

(Colossians 1:16f). It is the very eternity of His throne that establishes the fixed character of creation.

Thus we pray of Jesus in this psalm: "The world He made firm, that it be not shaken. Your throne is prepared from everlasting."

The very undulations of Jordan, too, rise flooding to acclaim Him, raising their voices and rendering mar-

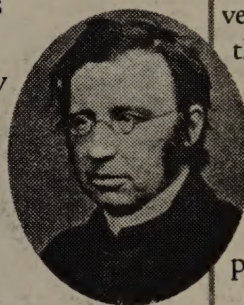
velous the swellings of the sea. These are the world's baptismal waters, made holy at the touch of Christ, who steps out into the stream in order to fulfill all righteousness (cf. Matthew 3:15). In the liturgical texts for the Theophany feast, this fulfillment of all righteousness is accomplished by the Lord's trampling down of the demonic dragon concealed in the depths, "rescuing the world from his traps and granting eternal life."

And what, in response, do these waters say for themselves? "I cannot bear a consuming fire. Therefore, do I marvel at Your exceeding condescension, for I am not accustomed to wash the Pure One, nor have I learned to purify the Sinless One."

The waters that lift up their doxological voices, therefore, are the sacramental waters of our rebirth. It is in these waters that God's people are washed and made holy. The Holy Trinity, revealed in the baptism of Jesus, is the mystery of our incorporation into the Church, for we are baptized in the name of the Father, and of the Son, and of the Holy Spirit. In these waters we become God's very house, and holiness befits His house unto length of days. §

The Sunday Rector's Class is studying *The Commentary on the Psalms*, volume 1, by Dr. John Mason Neale each Sunday at 9:10 AM.

*The book is available for \$35 at the bookstore and \$45 including postage, by mail order. Special pricing on 5 or more copies is available.*






# January 2000



Sat

1  
7:30 AM Matins  
8:00 AM Mass  
6:00 PM Evensong  
The Circumcision  
of Christ, St. Basil  
the Great

2 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong Holy Name II Christmas	3 Octave of St. John  <b>House Blessings may be requested during the Epiphany season. Just call or email or talk to Fr. John</b>	4 Octave of the Holy Innocents	5 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass Vigil of the Epiphany	6 7:30 AM Matins 8:00 AM Mass 7:00 PM Epiphany Mass	7 7:30 AM Matins 8:00 AM Mass Of the Octave	8 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong Of the Octave
9 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong I Sunday after Epiphany	10 Of the Octave  <b>Remember the New Century Pot Luck on January 9th: sign up to bring a dish.</b>	11 Of the Octave	12 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass Of the Octave	13 7:30 AM Matins 8:00 AM Mass Of the Octave	14 7:30 AM Matins 8:00 AM Mass St. Hilary, Bishop & Confessor, St. Felix Martyr	15 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong St. Paul the first hermit
16 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong II Sunday after Epiphany	17 St. Anthony, Abbot  <b>House Blessings may be requested during the Epiphany season. Just call or email or talk to Fr. John</b>	18 St. Prisca, VM	19 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass Ss. Marius, Martha, Audifax and Abachum, Mm. St. Canute, KM	20 7:30 AM Matins 8:00 AM Mass Ss. Fabian and Sebastian	21 7:30 AM Matins 8:00 AM Mass St. Agnes, Martyr	22 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong Ss. Vincent and Anastasius, Mm
23 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong III Sunday after Epiphany	24 St. Timothy, bishop & martyr	25 7:30 AM Matins 8:00 AM Mass Conversion of St. Paul, Apostle	26 7:30 AM Matins 8:00 AM Mass 12:00 PM Mass St. Polycarp, bishop & martyr	27 7:30 AM Matins 8:00 AM Mass St. John Chrysostom, Bishop &	28 7:30 AM Matins 8:00 AM Mass Second Feast of St. Agnes, Martyr	29 7:30 AM Matins 8:00 AM Mass 6:00 PM Evensong feria
30 7:30 AM Matins 8:00 AM Mass 9:00 AM Ch School 10:00 AM Mass 4:00 PM Evensong IV Epiphany, St. Charles, KM	31 feria					

The Parish Annual Meeting is Sunday, FEBRUARY 6th at 9 AM. Plan to attend and vote for Vestry and approval of a Year 2000 Budget.



All members of St. Mark's Parish are advised that a modest updating of the bylaws will be presented to the Parish Meeting on February 6, 2000. The text of the proposed Revision is posted in the Parish Hall. This and the election of new Vestry members and the approval of a Budget for Year 2000 along with approval of Reports from the various Parish Guilds and Societies will be business for the Annual Parish Meeting. Please be advised that a meeting of the St. Mark's Investment Corporation will follow the Parish Meeting. Election of Officers and approval of Reports will be on the Agenda. Thank you for your help and interest in the business of St. Mark's Parish.



Agnes Greenlee  
Stott with His Grace  
Bishop Basil

able to send for her. She worked in the Insinuary at the Arsenal, it was "line out" during the war. She said the powder was very flammable. Then she went to work at Lowery and retired there after 23 years. She had two daughter, Evelyn (Howlett), who proceeded her in death, and Virginia (Carey), 3 Grandchildren, 7 Great Grandchildren, 1 Great, Great Grandson and a niece and nephew (living in Australia).

Her daughters, Evelyn Howlett, Virginia Carey and Grandson, Bill Howlett were baptized, confirmed, and married at St. Mark's Parish. Two of her Great Grandchildren, Russell and Rebecca Howlett were baptized and confirmed at St. Mark's, and her Great, Great Grandson, Thorin Lucas Jackson was baptized and chrismated at St. Mark's.

Agnes reposed in the Lord December 8, 1999. + Rest eternal grant unto her, O Lord.



**A**GNES JANE GREENLEE STOTT was born in Townland Marbecoo, County Armagh, Ireland on November 27, 1903. Her father died when she was 6 years old. Their minister was on vacation, so another minister, Mr. Bailey did the funeral service. He and his wife didn't have any children and he wanted to adopt Agnes. But her mother would not let him. So he waited until she was 14 years old and asked her mother if Agnes could go live with him and his wife and work, as he knew her mother was having a hard time financially. So, she quit school and went to work at his house (the rectory), which was called the "Manse". She "rittled" (shifted) the ashes, milked the cows, washed all the clothes and did all the cooking.

Agnes came to America by ship when she was 19 years old for a "better life". She wanted to earn money and send for her mother. She met David Stott when he was visiting Ireland from America. She was good friends with his sister Maggie. They were married 1 year after she came to America. David Stott died in 1953.

She became an U.S. citizen on June 18, 1931. She was always very proud to be a citizen of the U.S.

Agnes worked in the old Denver Post Building in the Home Market and Bakery. The owner of the bakery taught her how to count money. Her mother died before she was

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The Revd John Charles Connely, *Rector and Dean of the Fruited Plain, Western Rite Vicariate, The Antiochian Orthodox Christian Archdiocese of North America, Greek Orthodox Patriarchate of Antioch and the East.*

Matushka Deborah is Staff Photographer.

See our World Wide Web site at:

[www.WesternOrthodox.com](http://www.WesternOrthodox.com)

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